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Yet the reader has the constant impression of an author who is trying to follow a model and to achieve an ideal, rather than of one who is himself a fountain of excellent literary expression. Not infrequently, also, Benson violates the elementary principles of the English language. He often writes what may be called memorandum sentences, formed by rapid jottings in a notebook, and with important words omitted, usually the subject or the verb. The pronouns trouble him, and are often used inaccurately. He sometimes employs an adverb where an adjective is demanded. He seems to have an objection to the conjunction "and," for he sometimes omits it in an enumeration of particulars. On the whole, the reader is justified in expecting better writing from one who has chosen to follow Thucydides and has spent thirty years in producing a single volume.

These defects, however, are relatively small. They fade away when one considers the supreme excellences of the book, which is destined to occupy a permanent and authoritative place in Christian literature, when any fact concerning Cyprian is in question. No more remarkable work of historical research has been produced in this generation.

FRANKLIN JOHNSON.

THE UNIVERSITY OF CHICAGO.

THE MISSION OF ST. AUGUSTINE TO ENGLAND ACCORDING TO THE ORIGINAL DOCUMENTS. Edited by ARTHUR JAMES MASON, D.D. Cambridge: At the University Press; London: C. J. Clay & Sons; New York: The Macmillan Co., 1897. Pp. xx + 252. 5s.

CANON MASON, in compiling this book, is carrying out the wishes of the late Archbishop Benson, who planned that it should consist of "a complete collection of authentic documents bearing on Augustine's coming." The sources are found in Gregory and in Bede. The text is taken from *Monumenta Germaniæ Historica* by Hartmann and Ewald, *Councils and Ecclesiastical Documents* by Haddan and Stubbs, and *Historia Ecclesiastica Gentis Anglorum* by Bede. On the upper half of each page appears an excellent translation; on the lower half is printed the Latin text. This part of the work covers 160 pages. The rest of the book is devoted to four valuable dissertations on the political outlook of Europe in 597, Augustine's mission in relation to other agencies in the conversion of England, the landing place of Augustine, and some liturgical points relating to Augustine's mission. There

are three maps: western Europe in 597, England in 597, and the island of Thanet and adjoining mainland in the sixth century.

"The truth must be the first aim—to let people see it as it is." This injunction of his archbishop Dr. Mason has faithfully obeyed. Without any "controversial purpose" he has let the "facts speak for themselves." The student who wishes to know "all that is known concerning the Gregorian mission which founded the Church of England" will find it "contained in the documents given in this book." We do not see wherein the material could have been better edited.

ERI B. HULBERT.

THE UNIVERSITY OF CHICAGO.

DAS HOMILIARIUM KARLS DES GROSSEN, auf seine ursprüngliche Gestalt hin untersucht von LIC. DR. FRIEDRICH WIEGAND, Privatdocent der Theologie. Leipzig: A. Deichert'sche Verlagsbuchhandlung Nachf. (Geo. Böhme), 1897. Pp. 96. M. 2.

THE first object of Karl the Great in commissioning Paulus Diaconus to make a "homiliarium," or "collection of sermons," was to supply the clergy with a book suitable for use in the *officium nocturnale*, or midnight vigil. The midnight vigil differed from the other canonical hours in that in connection with it, besides the prayer and psalm, a selection from the Bible was read. The midnight vigils of Sundays and feast, or saints', days were given still greater prominence by reading also a selection from the works of some church Father. In the time of Karl the Great there were many such lectionaries or homiliaria for these vigils in use, but all were corrupt in text and not well adapted to the service. There has long been a controversy as to whether Karl intended merely to offer a revised lectionary for the devotional use of the clergy or rather to furnish a large number of sermons which should not only instruct the clergy, but also give them good models, in form and matter, for the sermons which they were to preach to their flocks. The influence of this work on the development of preaching in the Middle Age has also been a matter of dispute.

Dr. Wiegand admits that at present it is impossible to say exactly to what extent this work influenced the preaching of the Middle Age, but he shows conclusively that this homiliarium served a far wider purpose than merely ministering to the religious needs of the clergy.